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The Western Conference Unitarian

MARCH 1912

A Liberal Religious Magazine devoted to Freedom, Fellowship *and* Character in Religion

"WE ARE CO-LABORERS WITH GOD"

The Western Unitarian Conference

Headquarters: Rooms 514-15-16 105 South Dearborn St. - CHICAGO

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The Churches of the Western Unitarian Conference.

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CINCINNATI—The First Congregational Church, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, D. D., 304 Oak St.

CLEVELAND—Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M., Rev. Minot O. Simons, 1867 Crawford Rd, N. E.

DAYTON—First Unitarian Church. Services at 11 A. M. in auditorium of the Young Woman's League. Rev. Troward H. Marshall Ph. D. Old Orchard Ave.

MARIETTA—First Unitarian Church, Putnam and Third Sts. Hours of service, 10:30 A. M., and 4 P. M. Rev. E. Alfred Coil.

TOLEDO—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. G. E. Mac Ilwain.

YOUNGSTOWN—First Unitarian Church, Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. Horace Westwood, 1321 Kensington Ave.

MICHIGAN.

ANN ARBOR—First Unitarian Church, State and Huron Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Percy Dawson.

BENDON—Union Church. Hour of service, 8 P. M., Friday, fortnightly. Rev. A. B. Hills, Traverse City, Mich.

BROOKLYN—Unitarian Church. Occasional service.

DETROIT—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Eugene R. Shippen, 926 Cass Ave.

GRAND HAVEN—First Unitarian Society, Washington St. between Third and Fourth Sts. Hour of service, 7 P. M.

GRAND RAPIDS—All Souls Church, Sheldon and Oakes Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard, 22 Paris Ave.

GRAND RAPIDS—Holland Unitarian Church. Michigan Ave. and N. Ionia St. Hour of service, 10:30 A. M. Rev. B. A. VanSluyters, 184 Dale Ave.

HARRIETTA—People's Church—Hour of service, 7 P. M. third Sunday of month. Rev. B. A. Hills, Traverse City, Mich.

JACKSON—First Unitarian Society, Jackson and Washington Sts. Hour of service, 10:30 A. M. Rev. A. B. Curtis.

KALAMAZOO—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. George F. Patterson.

MOUNT PLEASANT—First Congregational Society. Hours of service, 10:30 A. M. and 7 P. M. Rev. B. A. Hills.

ONSTED—People's Church. Hour of service, 11 A. M. Occasional services.

SHERWOOD—Unity Church. Hour of service 7:30 P. M. on alternate Sundays.

TRAVERSE CITY—Emerson Unitarian Church. Hour of service 7 P. M., first, second and fourth Sundays of month. Rev. B. A. Hills, 303 W. 12th St.

INDIANA.

INDIANAPOLIS—All Souls Unitarian Church, Alabama St, near Fifteenth. Hour of service, 11 A. M. and 7:45 P. M., when specially announced. Rev. Frank S. C. Wicks, 2041 Talbot Ave.

HOBART—First Unitarian Church. Hour of service, 7:30 P. M., on alternate Sundays.

ILLINOIS.

ALTON—First Unitarian Church, 110 East Third St. Hour of service, 11 A. M. Rev. Howard MacQueary.

BLOOMINGTON—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 E. Chestnut St.

BUDA—Union Christian Society. Hour of service, 2:30 P. M. Rev. C. A. Polson.

CHICAGO—First Unitarian Society (Memorial Chapel), Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 1174 E. 57th St.

CHICAGO—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 N. Hermitage Ave.

CHICAGO—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M. Rev. M. Rowena Morse, Ph. D., 422 Lake St., Oak Park.

CHICAGO—First Swedish Unitarian Church, Viking Temple, Sheffield Ave., and School St., Hour of service, 11 A. M. Rev. August Dellgren, 1529 E. Wellington Ave.

EVANSTON—Church of All Souls, Chicago Ave. Hour of service, 11 A. M. Rev. J. Vila Blake, 122 Ashland Blvd., Chicago.

GENEVA—First Unitarian Society. Hour of service, 4 P. M.

GENESEO—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

HINSDALE—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

MOLINE—First Unitarian Church, 16th St. and 6th Ave. Hour of service, 7:45 P. M.

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The

Western Conference Unitarian

Vol. VIII MARCH, 1912 No. 3

PUBLISHED MONTHLY, EXCEPT JULY AND AUGUST, BY THE

Western Unitarian Conference
105 S. Dearborn St. CHICAGO.
Telephone Central 1917

"Entered as second-class matter Sept. 1, 1910, at the post-office at Chicago, Ill., under the act of March 3, 1879."

EDITOR
Ernest C. Smith.....Chicago, Ill.

ASSOCIATE EDITORS
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Frederick M. Bennett.....Lawrence, Kan.
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50c a Year. 5c a Copy.

Perhaps no age of the world has seen greater or more significant changes in thought and in institutions than our own. What age has seen a completer change of conception of the world order than that which scientific research has brought to pass in the compass of one generation? What period has brought more dramatic changes in the life of nations and peoples? The greater facility of intercourse is putting an end to the isolation of certain old civilizations and bringing into play upon their peculiar institutions the forces and ideas which have shaped the younger nations of the world. In these new and vital contacts of diverse types of individuals and of civilizations we have an exhibition on a grand scale in the field of social relations of the *panmixia*, the universal mingling, of which Weismann makes so much in the field of biological relations.

The extremely dramatic emergence of Japan from her old-time seclusion and her entrance, full-panoplied, among the great powers of our modern world has, perhaps, ceased to make us marvel. We have accepted the Douma as the first feeble step towards constitutional government in Russia and have accustomed ourselves to think of the "Young Turk" movement as giving some hope for progress in the Ottoman Empire. But the new Chinese Republic challenges our attention and stirs our imagination. This was the most ancient of existing empires, the very type of unchanging traditions and customs, the concrete embodiment of all that is most diverse from and contrary to the usages and ideals which we cherish. And this empire adopts not only constitutional government, but becomes a republic. The possible significance is too great to grasp. It is not probable that so rapid a transformation will follow as when Japan accepted European customs and ideas. Yet the cumulative results are likely to be farther-reaching and to mean more for the world. The civilization of China is deeper-rooted in the past, more native to the soil and touches four hundred million human souls where that of Japan directly touches only a tenth of that number. This change means that in time, perhaps a short time, the impulses and ideas that have created our Western civilization will touch all these men and women and in them contend with the old impulses and ideas,—a social, political, intellectual and spiritual panmixia such as the world has never known before.

One who trusts life and its processes, one who sees how in human history these contacts and minglings have, upon the whole, made for better understanding and for fuller life will rejoice over the great change which China now faces. Of course the way will not always be plain; there will be delays, disappointments, losses as well as gains. But even so we may congratulate our distant brethren and welcome them to their share in the

high enterprise of representative government and free institutions. We may well recognize the large and significant influence of our own country both in the present events and in the impending transformation. Some of the leading spirits of the Revolution were men who had lived in the United States and we are told that Sun Yat Sen, the provisional president of the new republic, is a naturalized American citizen. Moreover, it is no mere chance that at the present time as a result of our fair dealing with China so many of her choicest young men are fitting themselves in American Universities for their life work of helping to build the new and better China. Here is our opportunity to "lend a hand," broaden our sympathies, enter into the world life in larger and more fruitful ways. Are we big enough to do it?

The test of a life today is the capacity for fellowship. "Fellowship is heaven, and the lack of it, hell." A man's life is measured by the width of his sympathies. The noblest of the race are "perfect, even as God is perfect" in that they sweep into the immeasurable depths of their souls the whole of the human race. Not one escapes. The low, the mean, the cruel, as well as the noble, good and true, are subjects of their sympathies, are objects of their good-will. "Nothing that pertains to man is foreign to me," said the Latin poet. And the man of universal outlook adds that "No man is foreign to me."

This is the foundation of a universal religion. The paths to the higher life are many. But the guiding star is the same for all the searchers of these paths. We can not see eye to eye, or catch the brightness of the same rays. But we can cheer one another across the intervening spaces. We can have a sense of a common pursuit. To have this it is necessary to develop a sense of fellowship that is inclusive of all. A Hindu incarnation of God said he could not return to heaven so long as one remained outside. And we cannot enter the Kingdom of Heaven on Earth so long as we shut out from the realm of our sympathy and goodwill even one human creature. The breadth of our sympathies is thus the test of our life, of its divinity and its power.

The sect shuts men off from other men. The dogma shuts men off from God. It affirms it has the truth, and thus deafens the ear of man to the last whisper of the Eternal. The sect is founded on dogma. Dogma and sect must be forever thrust aside before men and women can enter into the fulness of life. To support a sect is to put up barriers between yourself and other men, between yourself and the future; to aid other men in doing so is to line up with the reactionary forces. This course shuts men off from the higher sources of inspiration.

The modern cry is for "all or none," not in some far-off realm called Heaven but "Here and Now." Your ability to hear and respond to this cry is the best God places on you this day.

BACK TO THE HILLS.

I want to go back to the hills, Dear God,
  To the hills where my body was born,
To the meadow flowers and the singing sod,
  To the trees and the birds and the rustling corn;

I want to go back to the hills, oh heart,
  To the hills where my childhood was long,
To the earth and the sky where my life has a part
  And is cradled and cuddled in song;

I want to go back, Oh, I want to go back
  Where the meadow-paths beat their retreat
To the rim of the Hills-of-Forever and back
  And dew-lash my wandering feet;

I want to go back to the house and the rooms
  And the windows and doors and the noise of the days
And the hush of the night and the stars and the moons,
And meet my old memories in their old ways.

I want to go back. The blue haze of the hills
  And the faces of those who were there before me—
Take me back, take me back to the low-lying hills
  And leave me a while.

HARRIET LAKE-BURCH.

Humboldt, Iowa.

"We believe in humanity, the most perfect manifestation of the thought of God upon our earth, as the sole interpreter of the divine law."—*Joseph Mazzini.*

The New Church.

E. A. COIL, MARIETTA, OHIO.

No matter how much sincere and earnest people may regret it, the fact is that both the Protestant and Roman Catholic churches are losing the hold upon the masses of the people which they once had. Meantime the record of homicides, domestic confusion, white slavery, intemperance, commercial greed, graft, political corruption and industrial oppression, especially of women and helpless children. is so appalling as to make it clear that there never was greater need of organized endeavor in behalf of noble ideals, high standards of righteousness, reverent and helpful life, than today. But the church, as now constituted and conducted, is not proving equal to the emergency.

The evidences that we need a new church are multiplying. It is not necessarily a new organization that is needed; but a new spirit, new thought, new motives, and new methods of work. It is a waste of time to try to persuade those outside the churches to accept the old time doctrines, and conform to the old time rites when the "modernists" inside the Roman Catholic church and the "liberals" inside the Orthodox Protestant churches are repudiating them. By means of the old doctrines and old methods a momentary excitement may be stirred up; but permanent interest and growth cannot be secured in that way as the results following great evangelistic endeavors along the old lines clearly show.

We have had enough of dogmatism and formalism with the persecutions and failures that have accompanied them, and it is now time, it seems to me, to try something that has more of promise in it for the world, something that unites and inspires to reverent and common endeavor in behalf of general well being. It is easy enough to see that the great unifying and inspiring factor in the life of humanity is love. No dogmas, forms or laws are required to bind together in one the members of a family, community or nation who are actuated by that mutual love that finds its greatest happiness in promoting mutual good. Jesus had risen to something nobler than theology, ritual or law when he said: "By this shall all men know that ye are my disciples, if ye love one another." And by the same token will the members of the new church be known.

Although not dogmatic, the new church will be theistic, and therefore trustful and reverent. It will point the traveler upon life's highway to One in whom he can implicitly put confidence, not only in times of peace and prosperity, but also when surrounded by all manner of difficulties and dangers.

Theistic and reverent, recognizing the fatherhood of God and the brotherhood of man, but not insisting upon uniformity in belief as to the attributes of God and ritualistic practice, the hands of the new church, unstained by martyr blood, will be ever extended in helpful service unto man. Love and the fruits thereof being the supreme test of fellowship, physical force will never be applied, by the new church to compel conformity in thought or modes of worship. The man that loves and serves will be left free to accept whatever theological propositions seem to him true, and to worship in such ways as will insure unto him the greatest spiritual good. The bond of union and token of membership will be love to God and man and the practical results springing therefrom.

The new church, accepting Jesus as both teacher and exemplar of the great truth that love is nobler, as a test of fellowship, than conformity in dogmas or rites, will restore him to humanity where he of right belongs, strive to emulate his example and thus prove worthy of the profession of discipleship by such reverence and such helpful service as ever grow out of love.

Refusing to accept authority for truth; but instead accepting whatsoever is

proven true for authority, the sacred literature of the new church will be made up of everything that proves inspiring and helpful to a hmuan soul. Those glorious achievements and helpful experiences of long ago, recorded in the Jewish and Christian scriptures, will lose none of their grandeur and helpfulness because other writings, rendered sacred because true and helpful, will come to be looked upon as worthy of a place in the Bible of mankind.

The new church, reasoning that the soul is of God, will believe in immortality; but believing also in justice the means whereby love and wisdom insure at last a worthy manhood and womanhood, it will teach that character determines destiny.

Adhering to the law of cause and effect, the new church, holding up Jesus as an example, in whose life and achievements there is great inspiration to all other children of God, will nevertheless proclaim, in most emphatic terms, that merit and demerit cannot be transferred, that the consequences of a thought or deed are so involved in the thinking and doing that the righteous will ever reap the reward of their righteousness, and that the wicked will, with equal certainty have to endure the consequences of their wickedness. The greater value of Jesus in the new church will consist in the fact that his example will restrain men from doing wrong and at the same time inspire them to do right.

Believing in the abiding love of our Father, the new church will teach that the way is always open for wayward prodigals to return home; but it will also teach that, having wasted a noble manhood in riotous living, they will have to return morally destitute, and begin humbly upon the low plane to which they have sunk themselves to build characters that will make them worthy of a Father's love. The new church will stand resolutely by the principle that whatsoever a man soweth that shall he also reap, rejecting ever the Roman Catholic dogma of purgatory, because there is associated with it the false idea that the superabundant merits of Jesus and other saints are placed at the disposal of the sinner in such a manner as to enable him to appropriate them as his own, and thus escape a part of the penalty that inexorable justice demands he pay himself.

Infinite love and wisdom, not weakly sentiment, propose a purified and glorified humanity that shall have in itself occasion for rejoicing, and exact justice is one of the means whereby that consummation, not only devoutly to be wished, but assured, is finally to be brought about. Instead of being set over against and opposed to each other justice, working hand in hand with them, insures at last the ends at which infinite love and wisdom ever aim. As that fact comes to be generally recognized, more and more will those who love their fellowmen be drawn together by the power of that love; and rising above the sectarian and doctrinal contentions that have hitherto so divided and weakened the church, they will join hands with each other and with God in one common effort to insure justice everywhere and that universal peace and happiness which are as certain to ensue, once universal justice is attained, as it is that darkness is dispelled by light. Thus will this world, freed from sin, become the abiding place of righteousness from which souls will pass out into the glorious beyond, by virtue of their own merits, and as naturally as the diligent and worthy pupil passes from a lower into the more comprehensive grade above.

Theistic, the new church will be reverent, hopeful and comforting. Prompted by such love for humanity as characterized Jesus, it will be diligent in the service of mankind and ethical, it will always be just, and insist upon justice among men in all their relations and dealings with each other. In the privilege of building up such a church, and making it a great uplifting and transforming power upon earth, and a sure prophecy of greater glories beyond, you are all earnestly invited to share.

"Every time we let ourselves believe for unworthy reasons, we weaken our power of weighing evidence."

Subjecting the Fates to Human Control.

GEORGE R. DODSON, ST. LOUIS.

Now that the East and the West are coming into closer relations, we must beware of Oriental philosophies of fatalism and despair. They may do us more harm than Asiatic cholera. There are views of life that depress the spirit, that tend to paralyze energy and cause progress to cease. What we shall accomplish depends not only on stores of coal and iron ore, but also on our attitude to the world. Fatalism is widespread in the world, and is everywhere a danger. The Chinese and the Mohammedans are more or less under its baleful influence.

Fatalism is no evidence of depth of thought or clearness of insight; rather the reverse. Like gambling, it is a sign of immaturity. Dr. C. W. Eliot has said that gambling is an extraordinarily unintellectual form of excitement or amusement. So fatalism is an unintellectual view of the world, notwithstanding the fact that it has sometimes been held by intellectual men. For it is due to a defect of vision, to lack of power to imagine anything better, or to inability to discover the means to translate ideals into realities.

The men who count, who are leading in the transformation of the world, believe neither in luck nor fate. They know that no evils are fated; none are necessary; all are capable of being overcome. Nature is more plastic than we could have believed thirty years ago. No limits can be set to our power of recreating the world. It was, therefore, almost with a feeling of delight that I recently read the following opening sentences of a new book:

"This book will be mere foolishness to those who repeat the inhuman and animal cry that we have to take the world as we find it—the motto of the impotent, the forgotten, the cowardly and selfish, or the merely vegetable, in all ages. The capital fact of man, as distinguished from the lower animals and plants, is that he does not have to take the world as he finds it, that he does not merely adapt himself to his environment, but that he is himself a creator of his world. If his ancestors had taken and left the world as they found it, we should be little more than erected monkeys today. For none who accept the hopeless dogma is this book written. They are welcome to take and leave the world as they find it; they are of no consequence to the world; and their existence is of interest only in so far as it is another instance of that amazing wastefulness of Nature in her generations, with which this book will be so largely concerned."

In Genesis we read: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made." Such thought was natural in the childhood of the world, and the venerable story is precious because it preserves this fossil view. We now know that nothing is finished, and modern man can, with deep meaning repeat the words of the Johannine Christ, "My father worketh hitherto and I work." We are making over the plants and animals. Write a prescription for a new kind of wheat suitable for a special region; you will find that your prescription can be filled. We can make new varieties of mice, guinea pigs and sheep, and make them quickly. Mendelism, which has furnished us with these new powers, is a matter of the last decade or two. What will be the situation a hundred years from now, when the biologists shall have attained to still greater knowledge? One thing is sure. Species are not fixed, all forms are changing, man can make over all that lives, including himself.

No evil is fated. Men once thought slavery ineradicable, and the great Aristotle, the "master of those who know," the "eternal prince of all true thinkers," gravely discussed the question whether

there are slaves by nature. We have abolished smallpox, malaria, yellow fever, the bubonic plague; typhoid will soon go, and tuberculosis and other great afflictions are doomed. "The poor ye have always with you." Yes, we have them yet, but there is no reason to think that poverty must continue forever. Our minds easily become habit bound. We lack the vitality, the mental plasticity, to think in new ways; the power of vision is undeveloped.

But in such cases, the trouble is in us, not in fate, or "conditions." The latest philosophy repeats the message of the spirit in the Apocalypse, "Behold, I make all things new." This is one reason why Bergson's philosophy is as wholesome as it is true. It regards life as in the making. His life force is the "Life that maketh all things new;" it is ever "Freshening time with truth and good."

We need to get this thoroughly into us, to profoundly realize that we are not merely creatures, but are also creators, and that all is plastic to men of vision, of scientific knowledge and of energy. President Jordan, of Stanford University says that "The will of man is one of the fates." And he might add that it is the most important. It can control the others. It can make the cosmic forces work for us. It can utilize the energy in coal to drive huge steamers rapidly across the ocean against head winds and contrary currents.

One of the most plastic of regions in the whole realm of nature is the inner life of man. Here it is possible to effect a complete transformation, to make oneself over. Just now, this field is being neglected. When men fail because their inner attitude is wrong, they whine about conditions being unfavorable, and are sometimes told by sentimental reformers that the fault lies with an abstract thing called Society. The simple truth is that great numbers of the unemployed are not worth employing. They are unreliable, dishonest, drunken or inefficient. No change in external conditions can help them. Nothing can help except the putting off of the old man and the "being renewed in the spirit of their minds, and the putting on of the new man which after God is created in righteousness and true holiness." It is very well for those earnest people to consider "conditions" who are trying to improve them, but a little vigorous truth concerning the importance of reliability, honesty, efficiency and good will is what is now needed most. The preachers who have no inspiring vision, no message of courage and hope, who are not radiating centers of joy and goodwill, are failures. *But they ought to be.* In any good world they must be. So the idle, the incompetent, the inefficient, the bad-hearted, find this a hard world. But for that very reason, it is a good world. It would be fatal to put a premium on bad qualities.

We can not make this earth a good place for tramps or hobos, and we ought not to desire to. It is for the best interests of humanity that life should be very hard for all who are content to do poor work and as little of it as possible. Let us expose the falsehood of the theory upon which many are proceeding, that when they fail the fault is to be ascribed to somebody else. We have reached the very depths of sentimentality when we say to such men as the McNamaras, and all who use violence in their disputes, "It is not your fault. It is ours. We ought not to have made you mad." There is urgent need of stress upon the doctrine of individual responsibility and self-control. The greatest transformation possible, that of self, must be effected chiefly by self. We can do as we will with the forces of nature, but we cannot re-create one another. We must say to each man,—You must do this for yourself. You do not have to accept yourself merely as you are. If you have a quick temper and are often overcome by anger, you can cultivate the habit of thinking before you get angry. If you tend to be anxious and gloomy, you can deliberately refuse to brood over evils which you cannot help, you can direct your attention to the encouraging factors in your situation, you can find help in great books, carefully selected friends,

and in church. Paul wrote out the recipe hundreds of years ago: Whatsoever things are true, honest and just, pure, lovely and of good report, whatever is praiseworthy and virtue, think on these things." As result of constant preoccupation with these aspects of life, you will be gradually transformed into their likeness, for the mind, like the body, grows to the way it is used.

The Masculinization of the Church.

GEORGE R. GEBAUER, DULUTH, MINN.

Etymologically "Masculinization" is a monstrous barbarism, nevertheless it properly describes an earnest attempt in our day to fuse the vigorous male element into an essentially soft and feminine church life. Indeed we may be permitted to describe the church at large, as she is, as a "female institute for the teaching of ancient theology and womanly ethics." But the old church has caught the spirit of reform on short notice, and has launched forth the "Men and Religion Forward Movement" for the benefit of the wayward "brethren" and the "salvation" of the church. Mr. James G. Cannon, the chairman of this movement, I find quoted as describing the same as an attempt to "masculinize" the churches and church work, so as to appeal to and draw back into the church American men and boys; and attempt to readjust religious methods to fit changed modern conditions, and to give Christian men not merely an attitude toward religion as heretofore but to make them also Christians in action. Such an attempt certainly is worth while. But how far it will succeed will not so much depend upon the scheme of this movement as upon the spirit which actually quickens it. To me it looks very much as if this movement is from its very inception divided in its spirit. There is the essentially evangelistic note in the fore, which is supposed to adjust itself to modern conditons, and there are these modern conditions of mind, which are essentially opposed to this spirit of evangelization. There is the spirit of practical religion, which is supposed to appeal to our practical age and there is harnessed with it the old "theory of salvation." Far be it from me to belittle this theory; it has had its long day and by no means, has ceased to be of helpfulness toward a better life to many. All I wish to say is, that this theory will hardly appeal to the men it is intended to reach. In our city here only yesterday the first shot in the great campaign has been fired and though a liberal may be ever so sympathetic, he must feel, that he can have no part in such a campaign. We have apparently neither more nor less, than a revival meeting "for men only." The subject for the opening sermon was "Six Essentials of Soul Winning," and the preacher quoting the words of Dr. Sharp, the Boston preacher said, "I would rather have one young man come to my grave and affirm, 'the man who sleeps there arrested me in the course of sin and led me to Christ,' than to have the most magnificent obelisk that ever marked the place of mortal remains." This is all very beautiful and true in its way; only a fool would care more for a piece of cold dead marble on his grave, than for the warm, living monument of noble manhood bending over it in gratitude. But the presentation of the matter is essentially evangelistic and the appeal to the Christly life, of "female persuasion." I am fully convinced that the attempt to reach men will have some fruitage; but I am also convinced that it will not permanently increase the number of these churches. There will be new additions to the membership, we shall hear in due time of great enthusiasm for the cause among men young and old, but it will in the end simmer down again to what it has been, and after a while the church will likely march on the quiet ways of old. Indeed there is altogether too much conscious effort in this "enterprise religieuse," too much machinery. We hear its creaky efforts of pumping up

an ardor which will carry with it the spiritual and moral laggard. Society on the whole it will seem to me is rather overprepared for the great things which are to happen. Self-consciousness meets us at every turn. The "leit motif" of the movement has been sounded for months in our land, and the churches are expected to get ready for an unheard of wave of enthusiasm. But such enthusiasm, made to order, is somewhat like tickling oneself in order to be happy. Here in our city at least the clergy is not carried away by the spirit of the undertaking. Perhaps not a few are feeling somewhat like the fellow who in a game of cards is playing his last trump and has the uncomfortable suspicion that his opponent holds a higher card. Perhaps there, too, is the dim, unacknowledged feeling, that after all religion itself must become progressive, manly, before it ever will appeal to the mass of progressive, manly men. Not a few of our orthodox friends have lost grip on their own gospel; they have not the moral nerve to preach the old doctrines needful for an effective revival campaign. They are apt to preach their message apologetically in a sort of shamefaced way, so that it actually loses much if not all of its compelling force. Their reliance is on tradition and habit and mental conservatism, and being themselves without initiative they prefer pottering along the best way they may. They are not so much rejoiced by the enterprise as disturbed by it. But criticising this honest effort to improve conditions in our protestant churches is after all no gracious task. It does not do away with the problem which not only faces orthodoxy, but in no small degree, too, the liberal church. After everything has been said, the problem reduces itself essentially to this: to present a gospel, which will permanently appeal to earnest men, and make men religiously earnest. If we want men in the churches we must preach a manly gospel, or better, a thoroughly human gospel, a gospel which will throw more light upon the problems of men as well as of women, a gospel which will not only command the respect of men, but their love and loyalty. Nothing else will do it. The liberal churches as regards masculine interest and attendance appear somewhat better off than orthodoxy. We have at least less of the type of men who put their religion "in their wife's name" and only appear at special occasions and under protest in the sanctuary. Most of our men come because they want to come, and not in order to please their religious "halves." Nevertheless we fail more grievously than the older churches, as intellectually we have the gospel which should appeal to the manly mind. We have the progressive gospel. We have discarded all that is unrational and offensive to the moral practical mind of men. And yet we are not reaching the men we ought to reach. Why is it? This is a thing which should much more interest us, than the success or failure of orthodoxy. Perhaps we after all may learn something from our orthodox churches who at least make an attempt at solving the problem. They seem to challenge us to go and do better, instead of criticising their methods. If we fail to attract men in our churches, may it not be that our own gospel is often over refined, essentially philosophical and spiritually and morally of "neuter" gender? We have gotten pretty well away from the barren preaching of the higher criticism, but we tenaciously stick to a no less barren intellectualism. Our preachers in their eagerness for the message of truth, of philosophy, forget the larger and deeper message of life and religion. They see the truth of reformation of society, but do not realize enough perhaps the truth of regeneration for the individual. If the "Men and Religion Forward Movement" among the orthodox churches needs above all a progressive theology, our liberalism needs the progressive religious spirit. It must be a spirit which religiously approaches the modern problems of society, which puts itself in living touch with the great movements of the day and infuses into them the religious spirit. Our gospel must not be less intellectual, but more religious, not less spiritual but more inspiring, not less ethical, but more practical.

The Preacher.

WILLIAM E. CLARK, CHICAGO.

The liberal preacher faces more difficulties than the orthodox. Liberal people are fully as critical as tolerant. They honestly think they want their preacher to be free; but giving utterance to a single idea will often drive people out of even a liberal church. So the liberal preacher must make those who come to hear, want to hear. He cannot scare them into tolerating him. They are not afraid of eternal torment; nor are they looking for the old kind of salvation. Verily, he must be as wise as a serpent and as harmless as a dove. But decorum is not enough. There must be principle at the base of his activity.

The size of the audience is to be reckoned with. If a stranger who has never been in a Unitarian service attends church and finds a large number of empty pews, he involuntarily wonders what is wrong, No matter how good the sermon is, the visitor is adversely affected by a small audience. The preacher knows this or should know it and may feel it a duty to try to please the regular attendants so they will, by their presence, help him extend the influence of their mutual religion.

Now let me become a preacher for a moment in order to impress that thought upon every layman present.

Nothing but sickness or other serious hindrance should keep a church or society member from the regular service. It makes no difference what idea the organization stands for, the preacher or lecturer needs you to impress the visitor with the fact that the speaker is not the only person in the world who believes what is being said.

The layman may look over the calendar and think the subject for the day uninteresting, and that he does not need what the minister will say. Then let him recall that it is more blessed to give than receive; and, if possible, lend his presence to assist in building up an audience as an aid to the preacher who is trying to build up their mutual church.

Of course, I am taking it for granted that we want our ideas to spread; that we don't want to be selfish about them. Even though many of our churches are small in numbers, yet that man did not properly represent us when he prayed:

"Oh Lord, bless me and my wife, my son John and his wife; us four and no more."

Again, the layman may think he is not in need of salvation because he is no longer in sympathy with the old time theology. Perhaps he does not need it in the old way; but I often think of a man who used to sign his personal letters to relatives and friends with the word:

"Your brother in Christ, saved up to date."

We laugh at his theology, but the philosophy is sound. Eternal vigilance, that is eternal activity, is not only the price of liberty, but of all the good we possess—even life itself.

It is the preacher's business to deliver a message to those who come to hear; and if he cannot reach them in one way, it is better to try another method than to let his church die on his hands. I don't mean that he should begin preaching sensational sermons for the purpose of amusing; but if, for instance, his audience does not grow it is because he does not reach the people with this message, and he should, therefore, cautiously and carefully try to find a way of getting the message of his church to the people in the vicinity where it is located.

But when his church wants him to preach what he cannot believe, if he is honest he will resign his charge, even though that means going into a factory or on a farm where he can do a most necessary work and not set the example for deceit and hypocrisy by going through a form of service he cannot honestly endorse.

For, had it not been for those who have had the courage to do, and die for

the doing, humanity would still be living in caves, and mere job holders would be going through a duly established, regularly prescribed orthodox service before the image of a snake. Because it is better to honestly worship a wooden idol than to dishonestly mumble a prayer to the infinite source of all life.

Referring again to the size of the audience, the propagandist must have a large, or at least an increasing number of hearers. To him who wants to see his ideas spread, a large audience is exhilarating. We are told the multitudes followed Jesus. There are many who cannot do their best without the inspiration of numbers. But there should be pleasure in delivering a message to just one who wants to hear.

The surveyor, with only two helpers, blazing a road through the forest, as surely derives pleasure in doing what he has to do as the company of workers who come later and make the road. Joy comes from doing work one has in hand. And since the liberal preacher urges the people to think for themselves, a task that the masses shun, it is quite clear that he will not appeal to as many as will that preacher who urges his hearers to accept the faith of their fathers. Since the burden of his preaching is that each shall derive a faith of his own; that instead of looking into the skies, each should try to discern the measure of his own identity with the Infinite; that instead of looking for a promised land, each should endeavor to get all the joy that is possible by working out the problems of the one we inhabit; and, since all of this requires individual initiative which the multitude, for many reasons are not prepared for, the liberal preacher may expect a smaller audience than his orthodox contemporaries. He bears the same relation to religion that the surveyor and road makers do to our public highways. He is on the frontier of religious progress; and therefore falls short of his mission by denying the charge of heresy in an effort to prove he is not different from the orthodox. He not only cannot afford to go backwards in the hope of increasing his audience, on his own account, but because, if he goes ahead, orthodoxy will, in time, catch up with the position he now holds, thereby making it necessary for him to issue another new statement of his ever growing creed.

Only a glance at the orthodoxy of today, as compared with that of Channing's time, will verify this estimate of the liberal preacher's real place in the religious world. Having chosen the work of the pioneer, then, the joy comes in achieving, in doing what one has undertaken.

HEAVEN-SENT GAMALIELS.

JOHNSON BRIGHAM, DES MOINES, IA.

Opening the Californian of October, 1882, today, my eye fell upon the name of Edwin Rowland Sill. Turning to the paper written by Sill, on the doctrines of Emerson, I found this suggestive thought: "Concerning any man's creed we had far better ask what it is than what it is not: what the man believes and affirms, rather than what he doubts, or omits to affirm. If his creed seems to us to lack something of being the full round of truth, we can perhaps supply that which is wanting; but let us be sure to see, first of all, whether it does not contain something which our faith needs, and for which we may thank his clearer insight."

Sill was at the time professor of literature in the University of California. Five years thereafter, his high soul entered into the mysterious Beyond toward which his poet eye had long been turned. When we think of Sill, and Emerson, and Wordsworth, and the many other pure souls whose heavenly origin is so evident in their rich legacies of song, belief becomes easier than doubt that their intimations of immortality and their consciousness of Him in whom we live, and move, and have our being, come nearer truth than the findings of science or the conclusions of logic. Rising from the feet of these heaven-sent Gamaliels, we find it easy to repeat with full acquiescence the lines of Emerson which Sill has underscored for us:

> "What is excellent,
> As God lives, is permanent;
> Hearts are dust, hearts' loves remain."

RUDOLF EUCKEN'S PHILOSOPHY.

(LIFE'S BASIS AND LIFE'S IDEAL: THE FUNDAMENTALS OF A NEW PHILOSOPHY OF LIFE. By Rudolf Eucken; translated, with introductory note by Alban G. Widgery. Macmillan Co. $2.50 net.)

In this English translation of his "Die Grundlinien einer neuen Lebensanschauung" is found the fullest rendering of Rudolf Eucken's philosophy in its general aspects and in its suggested application to all the departments of human life. While that philosophy is both mystical and idealistic in one sense of each of those words, it is neither mystic in the sense of passivity nor idealistic in the sense of being primarily intellectualistic.

Experience is the point from which Eucken starts in his quest for a comprehensive enough philosophical basis of life. His method involves him, therefore, in a preliminary and negative consideration of the present systems of thought and action. The older and newer systems are briefly discussed and their inadequacy pointed out in a thorough and basic critique. Socialism, on the one hand is shown to be a task of externals, a philosophy of environment denying the primacy or even the need of the spiritual, and yet calling on the very spiritual it denies, for the motive power necessary for its propagation. Aesthetic individualism, on the other hand, is shown to be, by its own rejection of an extra-individual norm, reduced to taking as a standard the mood of the individual, the part of him, that is to say, which is most under the sway and rule of the outer, and most removed from the inner realm—the least characteristic instead of the most characteristic side of personal life being made the arbiter, and the actual values which it has apparently achieved, being in reality borrowed from the heritage of the spirtiual life of the past. And the strivings of these and like tendencies—the victory over any one tending to stimulate the other and hide its weaknesses for a time—are reflected in the dissatisfactions and the cravings of the present age, giving us "on all sides a thirst after a more forceful reality and a more imposing immediacy of life." Few people will question the accuracy, not only of Eucken's diagnosis of the present striving, but of his denial of efficacy to the solutions proposed. Suffice it here to assure any reader who may be satisfied with present solutions, and seek to defend them, that Eucken's charges of their inconsistency and his criticisms of their adequacy are so cogent and compelling, that short of a sheer letting go of all values whatsoever, there is no escaping from the blind alley in which he has convicted us of wandering.

We must admit, with Eucken, therefore, that man is a being not only of nature but of something beyond nature as we know it: "There cannot be the least doubt that we belong to nature: it cannot but be recognized that it penetrates deep into the life of the soul. and to a marked extent impresses its own form upon that life: the boundary therefore is not between man and nature but within the soul of man itself." This cleavage within the soul of man between nature with its limitations and the intelligence which sees those limitations and imperatively demands an escape from them, gives an intolerable inconsistency, from which there is apparently no escape, and it leads us to wonder "whether man does not possess in himself more than thought; whether thought is not based upon a deeper and more comprehensive life, from which it derives its power. It is not necessary that such a life should be manifest to us in all its completeness; we shall also be compelled to acknowledge it as a fact even if in the first place it has to struggle up in face of opposition."

This deeper life is the independent spiritual life of Eucken's system, a life which is free from mere subjectivity because it has a basis in the life of the universe. It is essentially the realization in the universe of self-consciousness as the result of a self-development, and man is the focal point at which the natural and the spiritual find their opposition, and in which, by work, activity as opposed to mere thought—this self consciousness comes to light. Only in the

light of this self-consciousness and its relation to reality can we predicate any meaning or value. Even personality as an ideal, if it had no relation to a norm, would be merely subjective and there would be no real transcendence over the given. This spiritual life overcomes the antithesis of subject and object: "Thus, artistic creation at its highest is neither the production of the truest possible copy of an external object, the artist painfully abstaining from all subjective addition; nor a presentation of subjective situations and moods, the artist endeavoring to the utmost to avoid everything objective; but a transcendence of the opposition of soulless objectivity and empty subjectivity by an art that is sovereign, autonomous, and with a character of its own; the creative activity belonging to which gives life from the soul to the object, and moulds the soul by means of the object. This kind of artistic creation is directed primarily towards an inner truth, not towards a truth that is produced by the object, but one that rises only in the contact of the object with the soul. It is manifest that creation is effected here not as an interaction between subject and object, but above and through this antithesis; it is only by transcending the antithesis that the artist can give himself in his work, lend to it a soul, place an infinity within it. In this respect conduct manifests a character similar to that of creation. Conduct would never attain an inner stability and enter upon an independent course, if it could not raise itself above the opposition of a submission to orders that were forced upon it from without, and a mere play of subjective inclination; if it were not able to become the self-assertion and self-development of a life transcending that opposition. At this point also the acknowledgment of an independent spiritual life teaches us to comprehend as a whole that which, in a many sided development, the different departments of life show to be real."

The greater part of the present work is devoted to the consideration of this conception of a spiritual life which is at once the result of the individual's own worthful spiritual work, and yet in its essence and constitution, not an appendage to him but an independent reality which his work permits him to appropriate.

The implications of this standpoint are intensely activistic but they carry man beyond the activism of pragmatism, of subjectivity, of the will, into a realm of extra-human reality. They are mystic in the old sense of that word because instead of a passive connection running to amorphousness they lead to an active connection inducing a self-determination and a rousing of life to its highest energy. Freedom of course is an implication of this view, as is a spiritual interpretation of history. But one should beware of drawing too many conclusions from Eucken, favorable to the rehabilitation of old ideas. Any attempt to form a theodicy from his writings is quite illegitimate. On this point he says, "This, however, does not give us a theodicy; it justifies neither philosophy nor religion in trying to act as advocate for the Deity. To us evil is an insoluble riddle: no formula can make it intelligible why a powerful and clear reason is implanted in our world and that at the same time the lower most obstinately asserts itself in opposition, treats it as a matter of indifference, offers an insurmountable resistance to it. . . .

All attempts at a theodicy founder on this difficulty; we must inevitably submit to the view that with regard to this problem all is obscure to the eyes of man. There is, however, no need on this account, to doubt, and regard our life as hopeless; for, in contrast to the obscurity of the world around us, we are able to set the fact of the emergence of a new world within us."

As Bergson and Eucken both point out, we have done with closed systems of philosophy and now look to philosophies as pointing in directions. Whatever criticism may say as to Eucken's assumptions and technique, there can be no question of his value as a pointer out of the only realm in which absolute meaning and value may be found.

LLEWELLYN JONES.

NEWS FROM THE CHURCHES.

OHIO.

MARIETTA.—Unitarian Church, Rev. E. A. Coil. Although the congregation of the Unitarian church in Marietta is not large as compared with the congregations of some of the other churches, it is made up of very faithful people.

The extremely cold weather we have had this winter has made but little difference in church attendance and activities.

An interesting fact was brought to light here recently in connection with the Men and Religion Forward Movement. Those having it in charge asked certain Unitarians to take places on the Social Service committees simply to find that they were already so busy as workers on the Board of County Visitors, a board that inspects and reports on the condition and management of the county jails, infirmary and other public institutions, in the Humane Society, hospital work, Juvenile Courts, and other forms of social service that they could not take place on the Men and Religion Forward Movement Committees. The leader of the movement here went to the pastor and urged him to use his influence to get one of his members to go on the committee, assigning as a reason: "We have discovered that he knows more about social service than any man in town."

When the churches wake up to the fact that the emphasis has been shifted from the theological to the sociological interest of mankind they will find the Unitarians on the ground and going forward with the work. More and more the church in Marietta is being recognized as one of the important factors in the life of the town.

MICHIGAN.

ANN ARBOR.—First Unitarian Society, Rev. Percy M. Dawson. The First Unitarian Society has been very active during the present academic year. The Board of Trustees has held eleven meetings and the entire Society two. Among the results have been the adoption of new articles of incorporation and by-laws and the reincorporation of the Society. To preserve in so far as possible the continuity with the old organization seven out of nine of the former trustees were re-elected. The election of a "young people's candidate" from the student body was an interesting feature of the annual meeting.

The Y. P. R. U. has been unusually flourishing and active owing in part at least to the employment of a student assistant provided for by the national organization. An increase in the interest in sociologic subjects has been observed at the Sunday evening services. Efforts have been made to promote solidarity by means of frequent social gatherings. Hence the holding of a supper, a Thanksgiving dinner followed by a dance in the Episcopal Guild Hall, two other dances, a series of six parties at the minister's home and a candy pull for the benefit of the Annual Fair.

The Sunday school is at present the seat of some experiments in pedagogy. The Social Ethics class has been well attended.

In regard to social service the church has contributed workers to the Federated Charities and to some of its constituent organizations namely, the Day Nursery, the Humane Society and the North Side Union, also to the Washtenaw County Social Hygiene Society, the Social Service committee of the Men and Religion Forward Movement in Ann Arbor, and to the committee for Public and Social Hygiene of the Department of Social and Public Service of the American Unitarian Association. It is however, still to be regretted that the number of persons engaged in social service work is not larger.

DETROIT. — First Unitarian church, Rev. Eugene R. Shippen. The church has had the good fortune this winter to secure Rev. J. T. Sunderland as the leader of its Bible class. Much interest has been aroused by Mr. Sunderland's scholarly talks. During his temporary absence from the city while preaching in Ottawa the Social Service committee will take charge of the class, conducting a series of civic conferences.

The Men's Club has been very active

and is making itself felt in the city. The progressive churchman, Bishop Williams, addressed the club on "Journalism," on that occasion starting a campaign against yellow journalism that has been taken up by several civic bodies with noticeable effect upon the press of the city.

The Alliance was stimulated by the visit and the address of Mrs. Sargent of New York, representing the National Alliance. Her observation was that wherever Alliances confine themselves to the religious work which is peculiarly theirs efficiency and interest are developed.

The most striking success of the winter is credited to the Sunday school which under the able superintendency of Mrs. Gertrude Sunderland Safford has more than doubled in number. The graded system is in force, home study is required, written excuses for absence insisted upon, and generally the discipline of the secular schools carried out with gratifying results. Congregational and even Episcopal parents are beginning to send their children to a school where "at last something is really taught." Without exception the teachers are experts drawn from the public and private schools of the city, two of them school principals. The day of the amateurish Sunday school is passing.

JACKSON.—First Unitarian Society, Rev. A. B. Curtis. For some time this church has been considering a change of location to the western part of the city. An offer for the present property brought matters to a head and at a meeting recently held the society voted to accept the offer and to sell the property. It is hoped that a neighborhood church may be built in a new location in a residence district.

MOUNT PLEASANT.—First Congregational Unitarian church, Rev. B. A. Hills. This church is making encouraging progress. Seven new members have been added to the roll recently. Four of these are members of the faculty of the Central State Normal School located here. We have a fair attendance of normal students and the number is increasing. The congregations often tax the little church to its utmost, and the suppers given by the Ladies Union have been unusually profitable.

A new outfit of hymn books has been added, and a general toning up of building and grounds accomplished. We are all very hopeful and mean to build up a large congregation that shall make this church a perpetual blessing to the community.

ILLINOIS.

EVANSTON.—Church of All Souls, Rev. James Vila Blake. Sunday, January 21, was a day of special interest at the Evanston church, as the seventieth birthday of the minister, Rev. James Vila Blake. The little chapel was filled with church friends to honor the occasion. A splendid mass of red roses expressing the good wishes of the Ladies Alliance gave a fine touch of color to the always cheerful little church-home. By request of the trustees the regular service was shortened, and a called meeting followed. An address by one of the members expressed simply and heartfully the people's valuation of Mr. Blake's ministry, and ended with the presentation, for the men of the church, of a purse commemorative of the day. The entire congregation then joined in a social half hour of general congratulations. A dinner, and a reception to the church friends at one of the homes followed in the afternoon.

The day was, however, but part of what might better be termed a *season*. For weeks previous some members of the parish had various little plots and plans a-brewing, and the result was an avalanche of loving response from Mr. Blake's friends all over the country. From East and West poured in the happy tide of congratulations. Included in the "plot" was a wide distribution, unknown to Mr. Blake, of a particularly happy Ode for the birthday written by Mr. James H. West, of Boston. This reached the eyes of some three hundred of Mr. Blake's friends before it reached his own.

IOWA.

IOWA CITY.—First Unitarian Church, Rev. H. H. Schumacher. On February 8th, Rev. Henry Houghton Schumacher who had been acting as pastor of this church since October 1st, was ordained

as its minister, with the following order of service:

Invocation—Rev. Percy M. Dawson, Ann Arbor.

Scripture—Rev. August Kampmeier, Iowa City.

Sermon—Rev. E. C. Smith, Chicago.

Call from the Society—Prof. Bohumil Shimek, President Board of Trustees.

Prayer of Ordinance—Rev. Henry Wilder Foote, Boston.

Charge to Minister—Rev. Albert R. Vail, Champaign.

Right Hand of Fellowship—Rev. Robert E. Ramsay, Davenport.

Welcome to Community—Rev. Dwight W. Wylie, Pastor Presbyterian Church, Iowa City.

Charge to the People—Rev. Wilson M. Backus, Minneapolis.

Benediction—The Minister.

A council was held in the afternoon and the visiting ministers took supper together in the guild room of the church. Eight Unitarian ministers were present at the Conference of Religious Workers at State Universities held at Iowa City on the two days preceding the ordination.

KANSAS.

LAWRENCE.—The Unitarian Church, Rev. F. M. Bennett. The church has recently acquired a balopticon. This seems to be a combination of stereopticon and reflectiscope which throws on a screen any sort of picture from a slide or card or book. It can be used in the day time as well as at night and is effective in the Sunday school. We have frequent illustrated lectures given by people who have traveled or who have something of importance to tell in the way of art, literature or history. The uses of such an instrument are many, and the church, is giving to the people of this community several free lectures each month.

The interest in work of the Young People's Religious Union is good this year.

The student pastor, Miss Irene Garrett, has done exceptionally good work this year in interesting students, providing programs of meetings and planning social events.

The minister has been obliged to forego preaching on two Sunday mornings recently on account of illness in his family. Prof. W. H. Carruth and Mr. Frank E. Wells have acceptably filled the pulpit for him. On the whole the work of the church for this year has been happy and fruitful.

ASSOCIATE ALLIANCE.

The Chicago Associate Alliance met with the Alliance of the First Swedish Unitarian Church at Viking Temple on February 1st, 1912.

In the absence of the president, Mrs. Sperling, Mrs. H. B. Colby, president of the First Branch Alliance presided. At 11 o'clock the meeting was called to order and the reports of the officers read and approved. A motion was passed to devote the collection of the day to the work of the Swedish Post Office Mission. This amounted to $5.55. A motion was also passed authorizing the secretary to send a word of greeting to the Unity Associate Alliance of Sheffield, Geneseo, Buda and Davenport, Iowa. The program of the day was given by our own members. Mrs. E. N. Delano reported the work of the Y. W. C. A. which she characterized as a work of women for women. This work is done through the activities of the main home where about six thousand young women are sheltered each year. At Cedar Lake a vacation place has been established where many girls enjoy an outing in the summer that would otherwise be impossible for them. Miss Marian Lewis was the speaker for the day. Her subject was "The Dependent and the Delinquent Child." The unfortunate child is considered no longer as an enemy to the state but as a ward of the state. After the Juvenile Court there are three courses open: Probation, Placing the child in a private home for adoption, or placing him in an industrial home. All methods, said Miss Lewis taken together form a laboratory of experiment from which comes many good results.

While we are investigating methods we also are doing relief work. Thus the little child is not left to suffer while we are working for a better social condi-

tion. The success of the probation system depends upon the wisdom of the probation officer and his sympathetic understanding of child life. If this method fails and the child must be taken from his own home, then the most desirable thing is to place him in some family for adoption. The difficulty of finding the proper home must be met by the faithful effort of the officers and by their careful supervision afterwards. The New York Aid established in 1853 was the first effort to deal with this question. From that the work has developed to its present efficient form. If however there is no private home open to the unfortunate child he must be put into an industrial institution. One of the first general admitted uses of the institution is as a half way house on the road from the old and undesirable home to the new one. A brief stay is often all that is necessary for the child, the time prolonged to the individual need. The speaker described at length her visit to several of the industrial schools, stating it is her belief that the routine of these schools charged with killing initiative and unfitting the child for practical life has been largely overcome. Life now goes on in these homes as in any home and is made devoid of monotony by work, play, lectures and entertainments. The teachers and all who come into contact with the children are persons of high character who have more of interest at heart than a personal mercenary one.

Dr. Morse described the George Jr. Republic as socialized work and socialized play. This attempt to form a small republic she said differs from the great republic in three ways: First, because all work. There is no leisure class. Second, they are self governing. Third, they have woman suffrage. It is the normal life of equality with no class distinctions; having come about one step at a time by the working out of natural methods.

There was an attendance of forty-two members and friends. Luncheon was served at one o'clock.

CORNELIA DODD BROWN,
Secretary.

The Associate Alliance composed of the branches at Buda, Sheffield, Geneseo and Davenport met at Davenport on Monday, Feb. 5th, twenty-nine delegates from out of town being present. A brief reception was held at the beautiful home of Mrs. Ficke and the formal meetings were held at Unity Church. After the business was transacted Rev. Henry Wilder Foote of Boston told of the interesting educational and religious work being carried on in eastern North Carolina under the auspices of the National Alliance and Rev. Ernest C. Smith of Chicago brought the greeting of the Chicago Associate Alliance and told something of its methods of work. Over eighty women sat down together to a bountiful supper provided by the local alliance. In the evening Mr. Smith spoke of "The Church and Social Service" and Mr. Foote of "The Contribution of Evolution to Religion." Visiting delegates departed on a midnight train, having shown that they possessed "the perseverance of the saints."

The Board of Directors of the WESTERN UNITARIAN CONFERENCE met at the Chicago Headquarters Friday afternoon, February 2nd, at 2:15 o'clock. Present: Mesdames Delano and Lynn, Messrs. Greenman, Hawley, Hosmer and Smith. The records of the last meeting were read and approved. On motion of Mr. Greenman the secretary was instructed to cast one ballot for Mr. Joseph R. Cavanagh of Indianapolis as Director of the WESTERN UNITARIAN CONFERENCE to fill out the unexpired term of Rev. Henry Wilder Foote who had resigned from the Board. No other ballots being cast Mr. Cavanagh was declared elected. On motion of Mr. Hawley Mrs. Delano was authorized to invite Mrs. Peterson to be one of the speakers at the next annual meeting of the Conference. On motion of Mr. Hawley the president was authorized to appoint a Program Committee for the annual meeting of the Conference. Adjourned at 3:15 p. m.

ERNEST CHARLES SMITH,
Secretary.

(*Continued from second page of cover.*)

QUINCY—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott, 1426 Vermont St.

SERENA—Pleasant Hill Union Church. Hour of service, 10:45 A. M., third Sunday in month

SHEFFIELD—First Unitarian Church. Hour of service, 10:45 A. M Rev. C. A. Polson.

SHELBYVILLE—First Congregational Church. Hour of service, 10:30 A. M., second and fourth Sundays of month. Rev. Jasper L. Douthit.

URBANA-CHAMPAIGN—Unitarian Church, Matthews and Oregon Sts, Urbana. Hour of service, 11 A. M. Rev. Albert R. Vail, 908 W. Nevada St.

MINNESOTA.

ADRIAN—People's Church. Occasional services.

DALBO—Dalbo Unitarian Society (Swedish). Rev. David Holmgren.

DULUTH—First Unitarian Church, First Street and Eighth Avenue, East. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third Street.

HANSKA—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

LUVERNE—Unity Congregation Church. Hour of service, 10:45 A. M. Occasional services.

MINNEAPOLIS—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

SPRINGVALE—Springvale Unitarian Society (Swedish). Rev. David Holmgren.

ST. CLOUD—Unity Church. Hour of service, 10:45 A. M. Rev. Paul D. Dansingberg.

ST. PAUL—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. Rev. John D. Reid, 656 Portland Ave.

UNDERWOOD—First Christian Church (Swedish) Summer preaching station.

WISCONSIN.

HUDSON—The Scandinavian Unitarian Society of Hudson. Rev. A. E. Norman, Hanska, Minn.

KENOSHA—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Newton Mann.

MADISON—First Unitarian Society, Wisconsin Ave. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frank A. Gilmore, 117 West Gorham St.

MENOMONIE—First Unitarian Society. Rev. Chas. F. Niles.

MILWAUKEE—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. Walter F. Greenman, 682 Astor St.

IOWA.

CHEROKEE—Unity Church. Occasional services.

DAVENPORT—First Unitarian Society, Perry St., corner of 10th. Hour of service, 11 A. M. Rev. Robert E. Ramsay, 2104 Grand Ave.

DESMOINES—First Unitarian Society, Eleventh and High Sts. Hour of service, 10:30 A. M. Rev. Everett D. Martin, 1603 W. 9th St.

HUMBOLDT—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry H. Burch.

IOWA CITY—First Unitarian Society, Iowa Ave. and Gilbert St. Hours of service 11 A. M. and 7 P. M. Rev. H. H. Schumacher, 427 E. Market St.

KEOKUK—First Unitarian Society. Hour of service, 11 A. M.

PERRY—Unity Church. Hour of service, 10:30 A. M.

ROCK RAPIDS—People's Church. Lay services.

SIOUX CITY—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

WASHTA—Unity Society. Service and Sunday school every other Sunday at 2 P. M.

MISSOURI.

KANSAS CITY—All Souls Church, Baltimore Ave. and Armour Blvd. Hour of service, 11 A. M.

ST. LOUIS—Church of Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 N. Newstead Ave.

ST. LOUIS—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev George R. Dodson, 48 Nicholson Place.

KANSAS.

BELOIT—First Unitarian Society. Rev. Geo. F. Armington.

LAWRENCE—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. Rev. Frederick M. Bennett, 1209 Oread Ave.

TOPEKA—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones, 706 Tyler St.

WICHITA—First Unitarian Church, North Topeka and Central Aves. Hour of service 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

NEBRASKA.

LINCOLN—All Souls Church, Twelfth and H. Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly, 1784 S. 25th St.

OMAHA—Unity Church, 17th and Cass Sts. Hour of service, 10:45 A. M. Rev. Manfred Lilliefors 421 N. 17th St.

COLORADO.

COLORADO SPRINGS—All Souls Unitarian Church Dale and Tejon Sts. Hour of service, 11 A. M.

DENVER—First Unitarian Society, Broadway and 19th Sts. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

FORT COLLINS—Unity Church. Hour of service, 11 A. M. Rev. J. C. Mitchell.

GREELEY—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45 A. M.

PUEBLO—Unity Church, Court and Ninth Sts. Hour of service, 7:30 P. M. Rev. Edwin G. Brown, 219 W. 6th St.

KENTUCKY.

LOUISVILLE—Church of the Messiah, Fourth Ave., and York St. Hour of service, 11 A. M. Rev. Maxwell Savage.

WE declare our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

Resolution of May 19, 1892.

Resolved, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement